YALE DIVINITY NEWS

HOLBROOK LIBRARY PACIFIC SCHOOL OF

Vol. VI No. 1

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

MAY, 1909.

TABLE OF CONTENTS.

FOLLOWING THE TRUTH: A STUDY IN THE SOURCES OF AUTHORITY, . . 1
HARRY E. PEABODY, '91.

THE COWARDICE OF CULTURE, . . . 13
W. IRVING MAURER, '09.

BOOK REVIEWS, ... 20

EDITORIAL, ... 25

MARQUAND CHAPEL NOTES, ... 33

SEMINARY NOTES, ... 36

ALUMNI NOTES, ... 38

Entered as second-class matter May 26th, 1904, at the Post Office at New Haven Conn., under the act of Congress of March 3, 1879

. 6
09/10

80946

v. 6
1907/15

The Theological Department

OF

YALE UNIVERSITY

(The Yale Divinity School)

Offers exceptional opportunities for regular and special instructions for theological students, or for those who desire to lay a broad foundation for the work of teaching. Attention is called to new departments of the Theory and Practice of Foreign Missions and of Practical Philanthropy. The Divinity quadrangle comprises a group of buildings which afford a complete and independent equipment for theological purposes, while being situated in the heart of the University, with convenient access to all its advantages, in the use of which there is no restriction.

For information address the Acting Dean of The Faculty,

Drawer 4, Yale Station.

Yale Divinity Quarterly.

VOL. VI. MAY, 1909. NO. 1.

*FOLLOWING THE TRUTH: A STUDY IN THE SOURCES OF AUTHORITY.

HARRY E. PEABODY, '91.

A MAN who has done full justice to a Thanksgiving dinner is not at once disposed to any strenuous spiritual exercises. An agreeable lethargy steals over him and a good natured tolerance of everything and everybody, distinguishes him for a while; yet at the same time important vital processes are proceding within his system and he will wake up after a time to higher activities.

Similarly the mind of the church has had in the last half century an almost unprecedented feast of new facts and new truth thrust upon it. The theory of evolution and the rich results to which it has led in almost every department of knowledge, have engrossed the attention of men, and properly so. These new truths revealed to us have been chiefly facts of the material world and of life below the plane of the human spirit. It is because this mass of facts and their laws has been so new, so vast and so splendid, that it has fascinated the attention and absorbed the energies of the modern mind.

And the process of digesting and assimilating this mass of mental food has not unnaturally left us lethargic and drowsy and sometimes almost indifferent to the higher activities of the spirit.

That this absorption and lethargy are only temporary we can not but believe. For it is the function of food, after it has been assimilated, to nourish and quicken every higher power of mind and spirit.

*Yale Divinity School Alumni Lecture. March 24th, 1909.

And this expectation of coming interest in spiritual things is confirmed in our day by the significant and hopeful trend of scientific interest toward psychology and what we may call the spiritual side of biology. The focus of interest has long since shifted from the old and grosser materialism. We are resolving matter more into elements of force, almost of will; and we are entering upon an ardent study of human personality as the most significant and central fact in the world. We are passing strongly on our way through psychology to a new and vastly richer theology. But neither the scientific world nor even the church world is absorbed in that ultimate quest as yet. Perhaps we are not yet thoroughly equipped for it. But we dare to believe, we shall be soon. We have but to follow the truth where it is manifestly leading the way today, and we may come soon again upon such times as once were seen in old Constantinople, when a passer-by would overhear a wrangle between two teamsters standing in the street and would discover that all that heat and noise were concerning the substance and the mode of the divine nature.

For a generation or two, men have been thinking about second causes. They have been tracing *how* the processes of nature follow along in marvellous sequences, how God works through his laws of nature and human nature. And so absorbed have they been in this fascinating study that they have often lost all practical interest in the great First Cause. Our thought of God has been obscured by the mass of laws which seem to intervene between us and him. The reign of law temporarily obscures the reign of God. This habit of mind has put God as a person out of reach. Men have dealt with Him at the far end of this long chain of Second Causes.

But as investigators and thinkers have pursued their explorations in the world of phenomena, they have become interested more and more in the higher forms of life. They have examined with a rigor of laboratory method hitherto unknown, that highest refinement of matter yet evolved, the nervous system of man. They have been led along step by step as by an inner magnetism of the facts themselves. They have been drawn on from the facts of brain to the facts of mind, and from the facts of mind to the facts of a something, impalpable in it-

self, yet in its effects as palpable and far more forceful than either mind or brain. It is a something that sits aloft in man and handles these other facts and forces. It uses the nervous system and the mind as a master-workman uses his tools. After it has become apparent that all considerations of enlightened self-interest must determine the man to a certain course, this something, (they call it conscience; call it what you will) upsets our calculations, does freely just what it pleases, and starts the man off on a course at right angles with the self-interest which we supposed must control him.

This something in man, I will call it his personality, determines to what use his mind and his body shall be put.

Some years ago a man, educated, refined and masterful, committed a great crime that brought him for life to the penitentiary of his state, where he now sits day after day making shoes. Other prisoners about him work busily, but he, though apparently in health, sits listless and vacant eyed, until again and again the guard rouses him to his task. That something in him that controls mind and body has lost its grip, and he, though much more gifted than his fellow prisoners, has sunk far below them in effective manhood. Probably he has not long to live. Mysterious catastrophe ! A spirit crushed !

Man is the whole universe in little, the microcosm; and the spirit in man, his moral personality, is far the most signficant and effective thing about him. Students who seek to know the whole truth concerning man are led along, through the study of body and mind as through the outer courts of the temple, to this inner shrine where is the sovereign presence that gives meaning to all the rest.

And where, as we follow the facts, still opening inward, does the human spirit end and the divine spirit begin? Who can tell? The life eternal and the life temporal are blended inextricably in every good man's day. "Heaven opens inward, chasms yawn, vast images in glimmering dawn half shown, are broken and withdrawn."

There is no clear boundary between psychology and theology. Just follow the truth, only let the facts lead men on a little further as they have been leading them in recent years, and we shall find the world of thought again absorbed and fas-

cinated with that ultimate, transcendent fact, the personality of God—the fact, that is, which determines the world as man's spirit determines his bodily acts.

So inevitable, so near does this event seem, that our eager anticipation cannot but run on before, to portray those unveilings of the moral glories of God, which our wealth of new facts about man and our better equipment for research, will yield us.

Far the richest treasures of our new and deeper knowledge of God will come through a fuller understanding of the transcendent human personality, that of the Son of Man. We have only begun to understand Him. He told his disciples and He might often have told us, "I have yet many things to say unto you, but ye cannot bear them now." But the church is now ready, we believe, for the Spirit of truth to tell her more of those "many things," things which will glorify Him as the world has not seen Him glorified before.

Even yet, He has been, especially in the last generation, the world's great bulwark of faith in a personal God. Partially as we have understood Him hitherto, He has revealed to us the only adequate conception of personality in God that mankind has had. The vision has been true enough and full enough to give men in all the Christian centuries a heavenly Father and to be the vehicle of the divine spirit which has delivered poor slaves of passion and enabled selfiish men to love one another.

How much nearer and more to human life is God the Father of our Lord Jesus, than is that dread Sovereign of the universe whom men feel from the far end of the chain of second causes. Through Jesus men have realized that the Almighty and the All-pure actually wants the filial affection and companionship of sinful men. That he cannot wait for it until we are purified and fitted in character for his society. He wants it here and now, just as we are. And the urgency of this pressure of the personal God upon human life, is seen in the fact that every degree of separation that we maintain from Him, grieves and wounds his Father-heart. Such is the message of the cross, a message which has staggered the wisdom of the world, because it has gone so far beyond the world's conception of God's personality.

Men do not pray to a First Cause. They pray to a Father. And the reason why men have so largely ceased from simple,

urgent prayer in our generation is because of an obscured sense of the personality of God.

In the past therefore, it is the Christ who has given us the heavenly Father whom we trust and love. And step by step as we unfold the mysteries of human personality, we shall understand more fully the consciousness of Christ, and shall apprehend hitherto hidden glories in the personality of God.

How is it that men have been so fascinated with the phenomena of the amoeba, the jelly fish and the pigeon, as to neglect for these many years the divine wonders contained in the mind and soul of man? Doubtless it must needs have been so; we had to proceed from the simpler to the more complex.

But now we stand within the borderland of new areas of truth. New ranges of power are opening before us, new vistas of being in man and in God. The pure heart and the devout mind (none other shall see God) are to be privileged, as our fathers were not privileged, to follow the truth home into the personal life of God. There is to be a new birth of religion and of theology. The soul will have new calls to adoration, to penitence and to faith,

> "As *looking within me* I ever renew
> The submission of man's nothing-perfect to God's all-complete,
> As by each new obeisance of spirit I climb to His feet."

But not quite as yet, has the modern mind arrived at this consummation. Philosophy and science have not succeeded in rendering that last and greatest service, and it is not they, strictly speaking, who will render it. They have brought us splendidly on our way through a better knowledge of nature and of human achievement and history, but it is the devout theologian who must give the final needed word.

From the point of view of religion, the new learning has not yet given its answer to the supreme questions and needs of man. It has already made a great contribution but if it should stop where it is, it would be abortive as to that supreme end. It has given us a marvellous analysis of the real processes of nature and human nature, clearing away great quantities of misinformation and error and tradition. It is also building up a new synthesis of human knowledge, certainly truer and better than the old, which it destroyed. Our theological thought and our knowledge

of the Bible has been following that same course, but neither their analysis, nor their partially constructed synthesis is sufficient to possess men of the real knowledge of God.

After the Bible, for instance, has been surprisingly and satisfactorily analyzed, even after a satisfactory literary synthesis has been constructed, then, *then*, the proper and most fruitful study of the Bible just begins. Until then, our task has been to retemper and reburnish the sword of the Spirit, now comes the task of wielding it. Our absorption up to this time in the method of the revelation, has obscured our interest in Him who is there revealed. It is only one form of that prevailing absorption in second causes which has obscured the personal God from the minds and hearts of men.

That obscuration has had, of course, practical effects. It has resulted, for instance, in what has been called "The vanishing sense of sin" among us. The chaplain of our State's Prison tells me that in his talks on personal religion with the convicts, he finds practically none of them with any sense of sin or guilt. With one accord murderers, adulterers, embezzlers and robbers are convinced that their crimes were due chiefly to circumstances over which they had no control. I was astonished at the report and asked him particularly as to this state of things. I said that I knew that there seemed to be little sense of sin in the congregations of our churches. The chaplain quietly replied, "It is just the same with us as with you." There is rather startling significance in the fact, that the sense of moral accountability to God is weakened in the minds of men, both high and low. Is it not chiefly because of the fact that men no longer feel themselves, as they used to do, confronted by the personal presence of God. Obligation, in the full sense, comes to us only from persons. When the personality of God is again unveiled to modern thought, the higher sense of moral accountability will revive, and Christ's emphasis on the forgiveness of sins will be restored. Meanwhile modern men have fallen into a new legalism, seeking salvation by obeying nature's laws. They fear microbes instead of fearing God. The language of forgiveness is falling into disuse. Men do not ask forgiveness of a microbe nor of any force nor law of nature. Forgiveness, like obligation, comes only from persons.

Trace we another result of the vague sense of the personal God, a result which peculiarly affects the church, namely, the alarming dearth of candidates for the gospel ministry, in the last generation. The young men in our churches, and especially in our colleges, are absorbed in the minute tracing of the processes of nature and human nature: the specialist is the teacher who has been held in peculiar honor. Our young men have fallen into the prevailing habit of mind, and have thought of God vaguely, as at the far end, of that fascinating maze of second causes. They have not felt themselves confronted by the personal God and Redeemer, who bids his messengers go proclaim his righteousness and his love to men. They have felt themselves confronted rather by the search for truth, which was to them a splendid, interminable, changing, growing thing, and therefore they have felt that a chair where they could lead fellow-students would be better fitted to their case, than a pulpit whence they would proclaim a peremptory message. It would be strange indeed if the churches, it would be stranger if the Seminaries, could escape breathing in this pervasive intellectual atmosphere. We hear from the churches criticism which has some warrant: "The Seminaries, they complain, do not send us preachers. They graduate to us students of theology and of social problems, which is well enough, but our great need," say they, "is men with the gift, the temper and the training of preachers." And the Seminaries may, with as much warrant, criticize the churches, saying to them: "Maintain ye a spiritual tone that will breed preachers. Where are your young men for us to train? Gone into business or to teaching?" In the language of the street, or more accurately, of the river, "We are all in the same boat."

This yearning for a positive, ringing message is well voiced in a letter recently received from a layman graduated from this university, the speaker most sought for, perhaps, after President Taft, for meetings of the Yale Alumni. "Tell your young men," he says, "that they cannot influence their fellows unless they have fought out once and for all, in their own lives and souls, the questions which the mass of men never do settle. The ranks of men are looking for someone who has a plan of life, but only here and there do they find him."

To have an instructed and an open mind and to be following

hard after the truth, are surely parts of a minister's equipment, but not until he has in his soul, met God Himself face to face and learned in his presence the divine secret of life, is he ready to lead the church and face the world.

What we need therefore, to re-invigorate the church and the pulpit is to follow the truth to its heart of reality. We have been brought far on our way to this goal, the promised land is already in view. We wait, we can scarcely wait for the Joshuas who shall lead us over into our inheritance. We ask of the professors in our universities, of the teachers in our seminaries, and of the leaders of thought in our pulpits, to follow the new truth on to the renewed and fuller apprehension of personal life in God; to lead us bravely on through the specialties of truth, to the goal of truth. Then will dawn a new day of power for the church.

In one other direction, at least, we must follow the truth. We must follow it in its service of men. That will give us authority.

A university is a shrine of the truth. It is ideally a seat of learning, where the truth is first, freely sought, and then is put at the service of the people. It is most encouraging to see how conspicuously this ideal is being realized among us in the realm of government and citizenship. Mr. Bryce has just said that we are developing in America a new and noble type of university, in that with us the university is coming to interpret, to guide and to moderate the life of the republic. Of our own eastern universities, Presidents Eliot and Hadley are great public servants. And both the president of Princeton and the recently chosen president of Harvard were taken from the chairs of the science of government, to preside over the whole life of the university.

Inspiring suggestion is this, for an ideal, of what our school of Divinity here especially, and of what the Christian church more broadly, may become. They are the shrines of that inmost reality of truth, of that goal of truth upon which all other lines of truth converge. Here should that supreme truth of the personal, ruling, loving God be freely, thoroughly, triumphantly sought. And from here, it should be placed at the service of all the people with a power and an ardor of devotion which only the fuller, clearer truth can give.

Truth, of whatever kind, is potential service always. We have a right to look for greater power in the church because, in these

later years, the historic gospel has been feeding on that feast of new truth which has been the delight and pride of this generation. The gospel is therefore a stronger, richer thing to us than it was to the fathers. Especially, we have recovered that social gospel which has been there all these centuries, waiting enlightened eyes that could see it. The Christ himself has become to our more privileged minds, richer and broader in his personality than He could have seemed to men of former centuries. And the great God over us is thereby to be unveiled in fuller glory, and again brought close to men as the Father Almighty.

Whenever in the past, men following the truth, have found the personal God in Christ, they have found something different from a static form of truth, devotion to which was complete in cool, rapt contemplation. The great Greek philosophers advanced only that far; Plato's most worthy citizens in his republic were philosophers contemplating truth and deity, served meanwhile by thousands of slaves who were beneath the lordly concern of their masters. But Christ, following the truth, passed leagues beyond the Greeks. In the idea of the divine righteousness, for example, men had conceived it as a cool aloofness from imperfection and evil, but our Lord revealed God's righteousness to be a holy passion, a measureless fountain of compassion and sympathy and joy, ranging heaven and earth to fill every created being with itself. Far from being content with separation from all evil, it seeks out the evil in order to change it and save from it, the creatures that are cursed by it. It is a moral purity not like the whiteness of the snow that must be kept away from dirt, but like the whiteness of the white-hot iron that devours dirt and cleanses it.

No sooner, therefore, has the sincere, logical follower of the truth attained the knowledge and the presence of God, than he finds himself led further on with a greater momentum than ever before, in Him who is the truth. He is led on and out into the service of men. The truth seeker thought to have attained an end in God, but straight-way he finds himself launched on a further quest, the eager endeavor to realize the truth of God in the life of mankind.

The truth of God will not be fully realized, and it cannot rest, until it is embodied in the lives of *True Men*. St. John's co-

ception of men who are, as he says, "of the truth," discovers to us a new goal toward which we must press, when once we have found full-orbed truth in God. And the modern re-discovery of the social gospel sets a splendid consummation before us; a whole society, world-wide, of men, a society which in all its parts and relations shall be "of the truth."

The life of that redeemed society shall be nothing else than the life of God. The life of a single man is not adequate to embody and express the life of God. To express God in human life will require a whole community of men, perfected, free, joyously serving one another in fulness of life. That redeemed society embodying all the attributes and life of God, that is the goal toward which the follower after truth is irresistibly drawn.

Men are created for the truth because they are in God's image. The human soul needs nothing, and in its deepest heart craves nothing, so much as the truth, embodied in its highest, mightiest form, the personal life of God.

The greatest service we can render any man, and this will be the verdict of the man in the street, as well as of the preacher, is to put him in touch with and in possession of the divine life. Men will turn toward any person or any institution that communicates to them that life.

It is as if you set a plant in a sunny window of your home and turn its leaves and blossoms inward. When you see it again after a few days, you find that it has turned its leaves and begun to turn its branches out toward the sun. Bend them inward again by force, tie them with cords, but they will not obey you. The plant will break, it will languish and die first. It will turn, in spite of you, and hold out its arms to the sun, the source of its life.

Is not the whole question of authority in religion suggested by that little flower? Men will turn gladly, inevitably to him who really communicates to them the life of God. And they will trust as teachers concerning the final issues of life at the bar of God, those who actually communicate to them the beginnings of the life divine. The earthly experience of forgiveness of sin and the life of the Spirit, is the actual beginning of the redeemed life. It is itself the seed of destiny. The eternal life of today is the same in kind and in continuity of life, which in its mature

character is judged at the judgment day. The experience of sonship with God on earth, is the early result, and the judgment of destiny of the great Day is the remote result, of the action of the same Christ. If men see that a church cannot mediate the present issues of the spiritual life of man, they will not, especially in these days, long retain the belief, that that church can mediate the final issues of that life. If a church and a preacher cannot produce by their ministries the plain earthly fruits of the forgiveness of sins, men will have little use for their pronouncements as to the forgiveness of sins at the bar of heaven. The early and the remote results hang together in an organic connection. The question of authority in religion is in the last analysis a question of the communication of life.

Those who render to men this vital service will have authority yielded them freely and gladly. Some timid souls are fearing in our day, that the spirit of freedom abroad among men is causing the authority of religion to wane and to disappear. On the contrary, freedom, is the very atmosphere most congenial to rightful authority. The President of the United States has far more real authority than the Czar of Russia. Because we see so clearly that our president is of immense service to the people, therefore we gladly accord him authority, and we may do so still more in future if we see that still greater authority will subserve a yet greater usefulness to the people. There is no other basis of permanent authority than that of service, in government either human or divine.

It may well be that the palmiest days of authority in religion are yet to come. But they will be on the basis of service in mediating to men the truth and the divine life, and not on any basis of force, either force of arms or force of papal bulls, or of ecclesiastical councils.

So long as there are great human needs which other men can and will supply, so long, that is, as ignorance and pain and sin degrade and torment humanity, just so long will the authority of those who relieve those needs be freely welcomed. The authority of the skillful surgeon, the real teacher, and the true minister of the gospel will not wane. So long, moreover, as the individual is dependent on the many for the fulness of life, just so long will the authority that binds the whole into order and co-operation,

be both needed and welcomed. And the signs of the times seem to indicate that in government, in industry and in the church, the dependence of the individual on the many will increase rather than decrease. Witness, for example, the strong swing of our Congregational churches toward a polity of closer knit federation, a polity which gives more authority to our leaders. We are no longer willing, as we were, to let our service to men and the Kingdom be crippled by an excessive independence.

When we follow the truth all the way home into the personality of God, when we follow it forth thence in Him along the path of his service for mankind, we come upon the crowning, mightiest form of truth. This crowning truth must be and is the fullest expression of the divine life. The utmost of divinity that we can know, going forth in the utmost of service that we can comprehend is found in sacrifice, historically in the sacrifice of Calvary. For our present purpose we can speak of sacrificial service, only as the power in God's world which lifts men most mightily into the truth and love of God. It is the divine method, or rather the divinest method, of making true men, of making a Society which is "of the truth."

All of us gathered here are probably earnest believers in the essential value of a true and vital theology. We have little sympathy with the shallow, popular contention that it makes little difference what a man believes. We simply must have a great new theology to crown and interpret the learning and thought of our present day.

But necessary as that is, it will, even when it comes, bestow but a feeble authority on the church unless the truth taught, pass on and up into the more potent form of truth lived. A poor theology sacrificially lived will have more authority with men than a church spending most of its time and strength on the intellectual side of a better theology. The most enlightened church will subside on to the feebler levels of power unless it follow the truth more logically and courageously than that.

A tradition referred to occasionally in my day, here in this Divinity School was the saying of old Dr. Taylor, who used often to cry to his students, "Young men, follow the truth, even if it take you over Niagara."

If we are brave enough to follow the truth, whether or not

it take us over Niagara, it will lead us out into service, rough as well as smooth, into a heroic ministry, into a service than even the world can see to be really sacrificial.

Would you see truth come to its own, as far as it can be realized in this imperfect world, go and look upon TRUE MEN, true in mind and in heart, spending their lives in sacrificial service that their brethren also may be "of the truth."

As for authority, it will be, and ought to be, only in proportion to lifting power. That is the secret of the ever-waxing authority of the cross. Men bow before it, not so much because it judges, as because it saves. The divine, rough, steep road to authority is ever the same in this old world, it is the way of passion expressed in service.

We are to be gladdened with a new and fuller vision of the personal glory of the Almighty God. By it we shall be summoned anew to penitence, to prayer and to vigil. By this vision the trumpet tone will re-enter the proclamation of the gospel, with a power not known before. And the church will be endued with a greater authority, not tainted so much as of yore with the lordship with which the rulers of the Gentiles lord it over them. The new authority will partake of the greatness that comes through ministering more life unto men, "even as the Son of Man who gave his life a ransom for many."

---

*THE COWARDICE OF CULTURE.

W. IRVING MAURER, '09.

A number of years ago Thomas Wentworth Higginson wrote an article in the *Atlantic Monthly* under the title "The Cowardice of Culture." With his characteristic vividness he brought a number of famous names before us, and attached to each some saying which committed the speaker to the list of false prophets. Each was guilty of the same fault, an unwarranted lack of confidence in the power of the common people to work

*Delivered at the Divinity School Rhetoricals, March 10, 1909.

out successfully the destiny of this nation. Mr. Higginson was impressed by the fact that between many of the highly trained men and the common folk there is a real cleft, and that where the latter ought to look for wise leadership they are met with pessimistic utterances. He concluded that this very attitude on the part of the cultured few indicates their cowardice, in failing to take their place as leaders of the people.

We must beware of making a general statement either of agreement with or dissent from this article. Many of Mr. Higginson's examples are a century old, and before the weight of such evidence could be admitted the question would be in order whether or not culture has changed since these examples occurred. The conclusion in this paper of Mr. Higginson I accept, and with it too, the title. It is my purpose to show in what such cowardice consists. The title as I shall use it is not so much a condemnation of culture as such ; it rather indicates the danger which every man, who would be cultured, must face.

The term as I shall use it is applied to men of education and training. There is a cowardice which besets the soul of the educated man. This is, of course, an anomaly. Culture is the result of training. And to assert that cowardice possesses a man who trained for the work of life, is to say that a man emerges from his training untrained.

Yet this is the exact danger which faces the cultured man. His is a fear which comes because he has fallen between two braveries. He began his training with the confidence of ignorance. An uneducated man in his very ignorance has some advantage over many of his cultured brothers. He moves forward more unthinkingly, and therefore with less hesitation. That is why Amos the shepherd brings us his message with less evident struggle than does the more cultured Jeremiah. There was a time when the cultured man at the beginning of his career saw only one side of a question, and this made him brave. He was willing to die for the things his fathers gave him. His creed was clear cut, there was little difficulty for him in the realm of religious faith. He either believed or he did not believe. His theology was simple, his worship untroubled. Science was concrete. Life consisted of definite tasks. There were great words for him—*truth*, *love*, *immortality*, *sin*, *liberty*, and behind these he never

sought to look. He felt prejudices, his narrowness made his energy rush powerfully through the straitened channels of his life. He was capable of being possessed by one great idea.

But when he begins to submit his mind to the process of scientific study, and to face the gradually unfolding truth of his hitherto unquestioned world, everything is turned upside down. In his mental manhood he sees the fading "into the light of common day." He can never again remove himself from the wider aspect of the world. Things can never again be what they were. Evererthing has two sides for him. Where he was iconoclastic he now is humbly iconoplastic. He can be satisfied now with no theology but his own. His worship is rather a search than a praising. The sciences which he thought were concrete, he finds to be abstract, and the abstract science of metaphysics he finds to be concrete. Liberty is a relative term; sin is not so definite a thing as it used to be. Truth, what is truth but a relative affair, and if fixed, what but an empty form? Thus as his horizon expands he begins an unending hammering upon the seemingly impregnable positions which had been for him a rock. His very culture is the cause of his weakness. In the face of a confused mass of information which has not yet been ordered and systematized, he has no confidence.

In such a condition he begins to be impressed by the littleness of his own intellect. At first this consciousness is brought home to him by the vivid contrast between his weak efforts and the splendid minds of the masters who are leading him on. Many a time he comes from the *Symposium* talk of his Socrates, an Alcibiades with all his being sobered and disillusioned. Then when he reacts to the thoughts which multiply within him, he finds his littleness of mind in contrast with the great truths which he is trying to comprehend. The very consciousness that this struggle with the great thoughts is a struggle with a world of ideas nurtured by men like himself, taunts him with his own weakness. Out of such a conflict there comes a humble man. In his sense of weakness and fear, he takes no step forward unless he is fortified by asterisks and dagger points. When he writes he can but stagger from one famous name to another; the wealth of quotations which express his thought, lumbers his sentences. His essays are not so much a mental gymnasium, through the playing

of his mind upon the material to be dealt with, as a corral into which he has rounded up the work of his superiors, and in which he puts them through their paces.

This then is the danger for all who would be cultured, that when they quit once and for all the ignorance, which like Job's fear, was their confidence, they never reach that higher bravery where true culture finally emerges. I find therefore that thus far culture is itself unscathed, that I have been considering culture which is only half-baked. But that is the average state of culture as we find it. It is a culture that has never arrived. There is at last an order out of disorder, a confidence which takes the place of fear. There is a rough and ready simplicity in the trained life which differs widely from the correct and painstaking efforts of the novice. There was a time in Rembrandt's career as a painter when every line of his work was exact to the point of severity. In one of his early canvases, "The Disciples in the Storm on Galilee," the treatment has the perfect detail of the etching. But when at last he had mastered his brush and palette, the soul spoke in atmosphere, in masses of light and shadow, in suggestive shades of color, in suppression and selection, in concentration of interest upon the object of thought.

It is our duty as seekers after culture, to conquer the fear which bids us stop before we have found ourselves. This stopping half-way will leave us the cowards which for a time at least we all inevitably become.

The result of this humility is a tendency on the part of the cultured man to discredit everything in the world of common sense. This is not done in an ignoble spirit. It is done to others because it has been done to the cultured man himself. The first opening out into the hitherto unknown land, the land of far-away, is followed by a forgetfulness of what we were before such an experience came. The transition from such a state of mind, to the discounting of other's uncultured opinions is almost imperceptible. There is a tendency to judge a man by the degree he carries. If he has no degree, and yet because of his manhood will not brook the limitations of an untrained life, and has made something of himself, cultured people are tempted to look at him through blue spectacles. How much of the frantic clamors of the working classes for their rights, as they call their com-

plaint, is met by the bland smile of cynicism. For some who have the scientific spirit the life of the uncultured masses presents interesting phenomena; every great movement among them can be traced to its fundamental idea, and there the search on the part of the investigator ends, and the data are recorded. Cultured people wonder often not that the world is so bad as it is, but that it is no worse. They judge events by the personalities behind them, and the large number of things done by men who are not cultured, bids the short-sighted educated sceptic of human nature doubt all the more.

All this is very natural, if one would only understand. Such a failure to have confidence in the commons is but the class consciousness of the new order in which a cultured man finds himself, coming to expression. The knowledge that there is a difference, marked by every upward step of mental discipline between the cultured and the uncultured, strikes both ignorant and cultured man with fear. Each side finds the other esoteric, and for the cultured man the thought that the uncultured man have their own independent standards, bids him despair of any permanent achievement in social organization by popular movements.

Thus it comes about that there is a danger of too much intellectual inbreeding, among the cultured people of any country. Too large a percentage of citizens who are most able to carry forward the constructive work of the world, have no points of contact with the world that needs them. There are some people whose literary atmosphere is the *Atlantic Monthly*, the editorial pages of the *New York Sun*, and the novels of Henry James. They dread contact with the draughts and breezes of the uncultured columns, as an invalid shudders from a blast of cold piercing air. Unless they can assure themselves a circle of friends who are warranted not to commit an unconventionality, they live a life of seclusion. They shrink from political activity which will cause them to rub shoulders with the plug-uglies of election day. They long for a world where people are as polished as themselves. Not that they are fundamentally unloving, but they have left so far behind the unthinking work-a-day world, that their common sense has effloresced into sensibilities,

and the confidence and brusqueness of ignorance thrills them with keen discomfort.

This is the second danger of a life of culture, that all a man's activities become class legislation, without his wishing them to become so. Many a brilliant man emerges into the cultured life, and will spend all his life ministering to other cultured people, who need his help as little as he needs theirs. If the college graduates of this country could be properly distributed, so that every cultured man would be compelled by intimate contact with the uncultured classes to regain his confidence in men, university life would be far more efficient than it is in serving the state.

Now for these two reasons, namely, because a man in seeking culture is apt to stop before he gets it, and is therefore left stranded, with nothing but a great humility upon him, and because this humility has shaken all his confidence in the life from which he has come, the cultured man runs a third danger. That is the danger of supporting an unrelated cause. Too many of our scholarly men fall before this danger. They must, it is true, be willing to live far removed from the throbbing life of men, in order that indirectly they may be of greater service to men. But there are far too many indirect ministers, with unrelated causes; they are a drug upon the market. There is too much art for art's sake, even in America. There is too much retirement on the part of the cultured few from those problems which the world expects them to solve. This is partly a result of the very methods with which they have been disciplined. It is unscientific to investigate with the mind in the grip of preconceived ideas. To carry such a method into the problems of life means that many times, for the good of all, one must keep his heart out of the case.

What is needed is a movement much like the Pre-Raphaelite movement in England in the middle of the last century. English art had falled into conventionality, which in art is usually 99 per cent imitation. There was little value to English painting beyond the aesthetic value of beauty in form and color. The straightforward heartful message of the true artist was absent. Painting was painfully self-conscious—the person and not the personality of the artist was conspicuous. The Pre-Raphaelites did a bold

thing, by going back for their principles to a school of painting which was itself conventional. The over-sensitive artistic world shrieked at the weird, fleshy, fantastic treatment which these new-comers inflicted upon the public. But they succeeded in bringing into their painting personal feelings; all the reverence, naivety and simple faith of the early Italian school was revived. Painting and all of art has been more closely related with the human elements because of the Pre-Raphaelite movement.

So it is with the educated classes of the country. They must come out somewhere; their business is not all star-gazing. Probably there never has been a greater demand on the part of uncultured classes for wise intimate sympathy and leadership from the cultured few. There never was less excuse for any one to dream away a cultured life in selfish refinement than today. There never was a greater need for men to take sides. But the cultured are drawing back. The scientific impartiality is reasserting itself. Names like *trades unions*, *socialism*, *capital versus labor*, *strike* and *lock-out*, are treated by our cultured classes with too much pessimism. The only real interest which culture manifests in the problems of the working man is to have one of the cultured take upon himself the form of a servant, disappear for a time into the turmoil of the underworld, and then reappear in a halo of vicarious heroism and write a book about what he has seen. Beyond the delightful experience of being shocked, which even the cultured classes like to undergo, nothing further is done about it by any one.

It is true that the cultured man sees both sides of the case. But this fact should show him all the more forcibly the right and the wrong of a cause. It is true that if he be loyal to a cause, sooner or later that cause will be related to the world. Hegel did not cut a noble figure working on his philosophy while his country's army was being hammered to pieces at Jena, and yet we may say that in the end his work was of enough importance to justify his action. But Mirabeau was right when he said that while power without virtue was a crime, virtue without power was weakness. Spinoza, too, was right when he said, "Those laws are strong which appeal to reason, but those laws are impregnable which compel the assent both of reason and the common affections of mankind." So with the life of culture. There

can be nothing of real moment to the world which sooner or later does not end as it began, in a human heart. Says Stevenson in his Inland Voyages, "It is not a very strong thing to put one's reliance upon logic, and our own logic particularly, for it is generally wrong. There is an upright stock in a man's heart that is trustier than any syllogism, and the eyes and the sympathies and appetites know a thing or two that have never yet been stated in controversy."

So long, then, as cultured men permit themselves to wander amid a maze of unsettled questions, without finishing their course; so long as they do not again establish in their hearts the firm confidence in all mankind whether cultured or not, so long as they spend time and energy upon unrelated causes, the criticism of Higginson will stand. Whether any of these faults is largely true, is not the question. That they present dangers, none will question. And whether in each individual case the dangers are successfully surmounted, the world can easily show by pointing out the places occupied by its cultured men.

BOOK REVIEWS.

Interpretation of the Bible—A Short History, by George Holley Gilbert, Ph. D., D. D., New York. The Macmillan Company. Pp. vii and 309. $1.25 net.

Professor Gilbert's readable history of Biblical interpretation may be warmly commended to university students and others who are perplexed by the discord between inherited views concerning the Bible and the world-view of the present age. It is doubtful whether any of the books written especially to resolve such difficulties will prove more effective to this end. The modern preacher or teacher of the Bible may find in this book needed counsel of patience and charity, as he gains from its rapid survey a new impression of the length and breadth and depth of the typical perversities of interpretation which continually crop out in those under his instruction.

The history begins with an account of the classical Jewish interpretation of the Old Testament and of that of Philo. In the light of these opening chapters, the nature and value of the Old Testament interpretation by Christ and the New Testament writers is discussed. In seven more chapters the main tendencies of Biblical interpretation from

Clement of Rome to the present day are then traced. Much space is given to many quotations and references that illustrate types of exegesis—often ludicrous or pathetic examples—yet one feels throughout that our historian is really far more eager to find and chronicle any advance in method or result of interpretation than to criticise the unworthy. In the great mass of material, he has made the advance steps stand out distinctly and also has organized the whole sufficiently to show something of its connections and trends. The modest preface shows that he would not himself imagine that he had done more than this, in the last named direction.

One feels that the least satisfactory part of the book is that portion of the last chapter in which the writer seeks to state the present tendencies of thought and to "see what definite gains the new interpretation has made, and what problems are emerging into view". Here he has not fully realized his aim "to keep aloft where events and forces can be studied in their broader relations to each other". This fragmentary presentation and brief discussion of conclusions and problems in present-day Old and New Testament study can hardly be of value to one who has studied in these fields, and seems likely to confuse others. The earlier part of the chapter, however, and its final pages are not open to such criticism. The former clearly presents the general nature of the "scientific era of Biblical interpretation" and some of the great forces that have contributed to its development; while the closing pages as clearly present the imperfection of its achievement. "Historical Criticism," we read, "is an ideal which, though grasped, and its real nature apprehended, is nowhere consistently applied. It is indeed, as has been said, the special gift of God to this age, but it is not for this alone: it is for all the future, to be cultivated so long as there shall be spiritual development upon the earth, and to be perfected from generation to generation."

The most distinctive part of the volume is the chapter on the New Testament Interpretation of the Old, with its discrimination between the interpretation by Jesus and that by the writers of the New Testament. In making this discrimination Gilbert is in line with helpful recent study of Messianic prophecy. His clear presentation, too, of the limitations and the merits of the New Testament interpretation of the Old in comparison with Jewish current and later Christian thought cannot fail to be of service.

The book is printed and bound attractively, uniform with the author's "Student's Life of Jesus" and "of Paul," and is fully indexed.

HENRY T. FOWLER,
Brown University.

The Teaching of Jesus About the Future: according to the Synoptic Gospels. By Henry Burton Sharman, Ph. D., University of Chicago Press, 1909, postpaid, $3.26.

This book, by an instructor in Chicago University, is an able and significant contribution to the critical study of the gospels. It is especially

welcome to those who do not favor the current interpretation of the teachings of Jesus in an apocalyptical sense. Disclosures of the future are not indeed what modern men go back to the teachings of Jesus to find. Other sides of his teaching now meet our needs and have power over our minds. The study of his words about future things is, however, important in two respects. It bears in a significant way upon our conception of his self-consciousness, and it casts much light upon the problem of the sources and relationships of our gospels and their historical character. It is especially in this latter direction that the book before us may fairly claim importance. It contains careful and skillful comparisons of the varying synoptic traditions of the words of Jesus about the destruction of Jerusalem, the day of the Son of Man, the day of judgment, the life after death, the kingdom of God, and the church. It seems to me that no one can read these expositions with an open mind without a fresh sense of the necessity of criticism in the study of the gospels, and a new confidence in the possibility of reaching fairly secure results, in spite of the very great difficulties created by the complexity of the processes through which the gospel traditions reached their final forms. That it is an unescapable and a positively helpful task to distinguish in the gospel accounts of the words of Jesus between what he probably said and what he probably did not say, will some day be generally acknowledged; and this book cannot fail to bring the day nearer.

The conclusions which Mr. Sharman reaches are briefly these. Jesus predicted the destruction of Jerusalem and the temple as a disaster certain to fall within the lifetime of his hearers. He warned his disciples, in view of the coming distresses, to be on their guard against the claims of false Messiahs of the Zealot party, and he corrected the Zealot doctrine that through revolt against Rome the day of the Lord, the day of Israel's redemption, could be hastened. Only as an offset to this current fanaticism did he feel impelled to define his own conception of the coming day of the Son of Man. It would come as lightning, without warning signs, without the possibility of forecast or preparation, and would fix the destiny of each individual (Luke 17, 22–37 omitting vv. 25, 33). No one knew the time of its coming but God. Neither its connection with the destruction of Jerusalem, nor the identification of the Son of Man with himself, belonged to the teaching of Jesus. A third independent prediction concerned the kingdom of God, of which he said only that it would attain a great development within that generation. By this he meant "the rapid and extensive spread of the truths which he had taught and for which he had died."

The teachings of Jesus about his death and resurrection are, I think unfortunately, excluded from the scope of the book. One would also like more definiteness in regard to the place of Messiahship in the mind of Jesus. Mr. Sharman appears to give it a comparatively small place. His tendency in this regard is like that of Professor Bacon in his *Beginnings of Gospel Story*.

I find myself in such prevailing agreement with the writer's separation of secondary from original elements in the tradition of the words of

Jesus, and with the tendency of his interpretation, that I hesitate to add any word of criticism. I should wish my review to lead many to a careful study of the book. But to those who read it I should wish to say that Professor Burton's theory of the sources of the synoptic gospels, which Mr. Sharman substantially adopts, and elaborately expounds, does not commend itself to me. It has in fact found little approval. Mr. Sharman says that though the acceptance of this theory involved the re-writing of his book, it did not affect the conclusions he had already reached, either in general or in particular. He does not in fact fall into the error of allowing an hypothesis of literary relationship to decide questions of historicity, but compares all parallel accounts in each case, and uses historical tests to determine where the greater originality lies, and at what points the later hopes and experiences of the Christian community have modified the thoughts of the Master. My own feeling therefore is that the advocacy of this particular solution of the Synoptic problem will somewhat lessen the effect which the book deserves to produce. I should also wish that at least in preface or conclusion the writer had explained the relation of his work to that of other scholars. This is a field in which the co-operation of all serious workers is necessary. The actual effect of one's work is greater if it is evident that he builds on foundations already laid and knows what is old and what new in his own contribution. As a matter of fact many of Mr. Sharman's judgments are in agreement with those of the well known authorities in gospel criticism. Although the student will want to make such comparisons, he need not feel that the book stands aside from the advancing movements of scholarly work in this region. Yet it is unfortunate that, apart from Professor Burton, there is, I believe, only one reference to another author.

I would repeat, however, my strong commendation of the book as an able and illuminating study, and one very suggestive and helpful both as to the nature of our Gospels and as to the mind of Christ.

FRANK C. PORTER.

The Easter Hope, by the Rev. Andrew W. Archibald, D.D. Class of 1876, Author of "The Bible Verified" and "The Trend of the Centuries." Published by Salem D. Towne, Boston, Mass. 132 pages.

This work is of pathetic interest. It is dedicated to a noble son of the author, a young man of twenty-eight who mysteriouly lost his life in the Sierras of California. He left camp in the morning for a mountain climb and did not return and no trace of him was ever found. The father has written "out of the crucible of his own sorrow" to comfort others in regard to the future life with the comfort wherewith he has been comforted. The volume, however, is not especially addressed to the bereaved, but to all interested in the problem of the Unseen, and the message is well spoken for the average Christian. The historical scholar and one holding the

New Theology may not be satisfied with the presentation, but to the ordinary evangelical believer the book will be edifying and inspiring.

Chapter One on the Resurrection of Christ presents in a clear and forcible manner the evidence for the acceptance of the Gospel story of a bodily resurrection. The witnesses to this fact are summoned and the conclusion is reached, expressed in the statement of Dr. Arnold of Rugby "that no one fact in the history of mankind is proved by better and fuller evidence of every sort to the mind of the fair inquirer than that Christ died and rose again from the dead."

The Second Chapter gives most felicitously the argument for the Resurrection from the analogy of nature. The Third Chapter on Immortality and Resurrection draws a comparison between the argument given by Socrates for immortality and that furnished by the resurrection of Christ.

The Fourth Chapter is devoted to the question of the resurrection of the body. The author holds agreeable to the teaching of Paul that the resurrection body will be substantially the same as the present—an outgrowth from it, but yet very different. Many happy illustrations of the reasonableness of this view are given. The Fifth Chapter shows that the Resurrection hope is compatible with evolution. The Sixth and last Chapter describes the glory of the future state in the fullness of the power or perfection of the bodily senses, the intellect, and the moral nature.

Dr. Archibald writes with great clearness and simplicity of style and an abundant use of happy quotation especially of poetry. There is not a dull paragraph in the book.

E. L. CURTIS.

The Christian Ministry and the Social Order will appear from the Yale University Press about June 1. At the invitation of the University Press, Dr. Charles S. Macfarland, '97, of South Norwalk, has undertaken the edition of this volume, which will contain a selection from the lectures delivered this year at Yale Divinity School, in the course in "Pastoral Functions." The lectures are those which treat particularly the relation of the minister to human society at large; the contributors are Robinson, Davis, Anderson, Macfarland, Stokes, Cutten, Lynch, Sterling and Mitchell. We expect to have a review of this book in a later number of the QUARTERLY.

Yale Divinity Quarterly.

ROBERT E. CHANDLER, '10, EDITOR-IN-CHIEF.
HUGH HARTSHORNE, '11, ASSOCIATE EDITOR.
EDWIN D. HARVEY, '10, ASSISTANT EDITOR.
VICTOR E. MARRIOTT, '11, ASSISTANT EDITOR.

PROF. WILLISTON WALKER, PH.D., FACULTY ADVISOR.

THEODORE R. FAVILLE '11, BUSINESS MANAGER, 917 Yale Station, New Haven, Conn.

SUBSCRIPTION PRICE, 50 CENTS A YEAR, IN ADVANCE,

Otherwise, 75 cents a year. Single copies, 20 cents.

The date upon a subscriber's address, indicates the expiration of his subscription; it is therefore a receipt for payments made. It is considered sufficient notice that the subscription has expired. Watch it, in order to make renewals at the advance rate. It will be assumed that a continuation is desired unless notice to the contrary is received. But in accordance with postal regulations a delinquent subscriber cannot be carried longer than six months after expiration of his subscription. *Please notify us immediately of all changes of residence.* Address *all* communications to the YALE DIVINITY QUARTERLY, Box 917, Yale Station, New Haven, Conn.

CHANGE IN RATES.

Subscribers will notice a slight change in subscription rates and arrangements. This is to fit the changed conditions in regard to subscriptions and Post Office regulations, and to put the QUARTERLY on a sounder basis financially, without causing inconvenience to anyone. It is earnestly requested that you will read carefully the explanatory matter above and comply with its suggestions. *Hereafter the 50 cent rate will be limited to advance subscriptions.*

Extra copies of the March issue, containing the extremely valuable articles by Prof. Porter and Prof. Hocking, can be obtained from the manager at the regular rate of 20 cents, postpaid.

THE MANAGER.

THE QUARTERLY.

Mr. F. W. Brown, '11, whose election as an Assistant Editor of the QUARTERLY was announced in the last number, has been obliged to resign. We are glad to report the election, by the student body, in his place, of Mr. Victor E. Marriott, '11.

It may be noticed that on the present Board there are *two* "Assistant" Editors, and no "Alumni" Editor so designated. This change is made for the convenience of the Board in dividing its labors. For this volume

of the paper, Mr. Harvey will continue to conduct the department of Alumni News.

The new editors of the QUARTERLY enter upon their duties with the idea of continuing the paper on its present lines and making improvements wherever they may be feasible. The main aim of the QUARTERLY, as we conceive it, is to help in binding together *all* connected with Yale Divinity School—Alumni, Faculty, students, friends. For the interest of these we shall continue to print stimulating and instructive material in the papers we expect to secure—from our faculty, from lecturers, from alumni, and from students. It will be hard to excel the keen and sane philosophical treatment of a profound subject by Professor Hocking in "How Can Christianity Be the Final Religion?"—not to mention Professor Porter's suggestive paper—which appeared in the last issue of the QUARTERLY; but these are a good standard to have set. We earnestly solicit contributions from alumni—from some of those who have not yet spoken.

But in addition to presenting these discussions of many subjects from many points of view, we shall aim to tell a true story of the School—its progress, its current events, its life and thought and spirit. It is easy to set down concrete events, which are often bare and trivial; it is harder to guage and record the undercurrents of student life. Yet we believe the Alumni want to be kept in close touch with the actual School life. As one means to this end, we shall make the effort to secure more contributions from the students than have generally appeared, to show what the men are working at, and how. We are glad to present in this number Mr Maurer's paper on "The Cowardice of Culture,"—a fine sample of the work the Seniors are producing for the bi-weekly "Rhetoricals" in Marquand Chapel. We should welcome contributed poetry, and short essays, perhaps on phases of student life. On all matters connected with the paper we shall welcome suggestions and criticism from our friends. Some remarks of an alumnus, indirectly reported, have already been of value. Let us here work

TOGETHER.

At a recent banquet of the members of the Divinity School, it was remarked that a characteristic of this School is the mutual co-operation between faculty and students—that here we work *together*. Certainly we all wish this to be true, and like to think it is true. It is the *Yale way* of going about anything—a most effective way.

Our faculty are ever ready to co-operate with the students, in all vital matters, and trivial matters, connected with the School. The friendly, helpful attitude of our professors has been more than once remarked by the newcomers of this year.

Our alumni are "getting together" for us—many of them. We wish especially to express appreciation of the work done by the Alumni Advisory Committee in connection with the lectures on "Pastoral Functions," which have proved so valuable this year. We bespeak further efforts

from all in sending new students to us—the finest and strongest men to be found.

But there remains much for the students to do in making the School a place of help and inspiration—an institution typical of the great University which has for 200 years trained men for public service. We are not mere graduate students, digging each our treasure, but each separately. We are a more vital, organic body than that. Let us consider the student point of view. We are here in the position of recipients all the time, and properly. We take all that is offered to us, as far as we can, and lament our own small capacity. But may not this attitude lead to a deplorable extreme? Do we sometimes forget that we pay not a cent here for tuition, that the splendid faithful services of our instructors are a free gift as far as we are concerned, and that in many ways we are the beneficiaries of generous and loyal men and women, strangers to us? And do we then accept our privileges as coming of *right*—and presume to criticise, sometimes harshly and selfishly? Such an attitude certainly is not "getting together"; it is not even common gratefulness.

We would not imply that this attitude is at all common in the School now. On the contrary, an unselfish loyalty is conspicuous among the students. Some time ago the writer used to hear of "Senior traditions." Vaguely and lightly turned off in conversation, these traditions seemed to center in a wilful carelessness with School institutions; they included non-attendance at Chapel, shirking of courses, disregard of Library regulations, and so on. Very unworthy tendencies these! Very far from a together-spirit. We rejoice to say that the "traditions" did not have a strong hold, and have *not* been handed down. Surely the School spirit has been growing better this year. The old students have conserved the finer ideals and the new men have been quick to appreciate and adopt them. There is in each of the classes, and in the individuals, a readiness, an eagerness, to sacrifice personal pleasures and desires, even to slight personal needs, for the sake of any common enterprise, of the School or a smaller group. We believe there is room, however, for further development of this unselfish spirit. We ask for an open, friendly attitude on the part of each man toward every member of the faculty and every student. The concrete ways of serving and helping are many, if often trivial. It would be unseasonable for us to suggest any particular reforms at this time, the close of the year; that may come later.

Personal influence must tell upon the men while here; students exercise this upon each other as do no other classes of men. We can perhaps do more than we think toward making the Seminary a greater force in the Christian ministry. Let us then have more of loyalty—in Prof. Royce's noblest sense—and more of a together-spirit. The Seminary may greatly benefit by it; certainly we ourselves shall.

MRS. GEORGE E. DAY.

To many of our alumni, Mrs. Day was a personal friend, and they will share in the loss suffered by her relatives. She was taken from this life

on Friday, April 30, after a brief illness from pneumonia. Her eighty-four years of life were full of sweetness and rich in service. She labored in many good causes, before and after her marriage to Professor Day. With him she entertained and greatly helped theologues, and ministers and missionaries from all parts of the world. She entered heartily into his plans for the Seminary, for its fine Missionary Library, and a Missionary Building yet to come. She worked devotedly in missionary societies, for home and foreign work, giving her money and her services. We can here make no analysis of Mrs. Day's character; but "may her tribe increase!"

"THE LIBERTY OF PROPHESYING."—THE LYMAN BEECHER LECTURES.

Canon Henson came to us as the first representative of the Anglican Church, in the great succession of Lyman Beecher lecturers. The title which he chose for his lectures is characteristic of the spirit of the man. For starting from an intimate acquaintance with the English church fathers (whom he quoted freely in apt and charming fashion) and a thorough knowledge of the development, as well as the present situation, of his own church, he stood as a fearless advocate of personal liberty for the minister of Christ, checked always by a sane, common-sense view of all the conditions of life, and a sympathy with all manner of men.

Canon Henson went to the root of the matter in all the problems he suggested, with keen analysis of motives. And his conclusions, and warnings and counsels, came out from his treatment in vigorous phrases which will abide with the hearers. "Preaching ought to embody a man's deepest, most genuine conviction; and the preacher must hold himself up to a most rigorous standard of responsibility in the pulpit....Orthodoxy on the lips is naught; faith, personal allegiance to Christ are fundamentally necessary.....Doubts of today come not from lack of faith, but from modern conditions of thought. Christ's character is the one miracle most vital to Christianity."

The Canon expressed clearly his conviction that the minister should not be a partisan in all social and political questions. Too much of the so-called "democratic" preaching of today savors of parasitism. "A man ought always to keep in mind his own business. Keep in the Empire of the Spirit—that does not mean you will be subject to the lameness of a recluse." "Christ's principles are universal; but should a minister mark out the exact application of all these principles? Is this not sacerdotalism?" He deplored the malicious spirit and lack of principle often displayed in religious journalism. He pleaded for a right use of reserve in preaching, motived by the needs of the people. He pleaded for proportion, with an emphatic warning against "doctrinal lopsidedness." "The preacher's own temperament is perhaps his worst foe. The pulpit and the experience meeting should not be confounded." "Condition your liberty of prophesying by a sympathetic imagination."

Canon Henson commended himself to the students by his personal qualities. He is a fine type of Englishman. The lectures are to be preserved in book form, and will be of great value.

AVE ATQUE VALE.

Two of our instructors, Professor Van Kirk and Professor Nash, have been holding places here temporarily, and are leaving us at this time. We pay tribute to the spirit in which they have taken up the work and given us of their best, and we are indeed grateful for it.

It is no easy task to take the place long filled by Professor Stevens, and then taken so acceptably for one year by Dr. Burton. And the subject of Systematic Theology presents difficulties, in this age of thought, for a teacher or a student. Professor Van Kirk's work has been most careful and thorough, and very systematic; the suggestiveness of his lectures grows as they rest in the mind. While unable to solve all the problems of an unsatisfied class, he has showed withal the gift of patience.

The difficulty of "fitting in" in the work of the Homiletic courses was even greater for Professor Nash. But he has ministered to our special needs with his saneness and practical common-sense; and his suggestions will not go unheeded. Ever in his lectures, he has laid emphasis on *character*—"the greatening man and minister is the strengthening preacher." We are constrained to quote a few sentences from his closing lecture to the Middle Class, upon The Presence of God:

"The preacher's valor toward men and reverence toward God need recruiting, that he may draw power humbly and use it bravely. He must have new "baths of life"—to use Drummond's phrase. The floods of life must surge over him. He must feel the shoreless ocean of God's power, feel it for the next preaching service."

"The divine action does not excuse the preacher from the utmost human effort. Hence the highest reason for cultured and consecrated manhood, that the Spirit may have the finest possible instrument."

THE NEW CATALOGUE.

The Catalogue containing the complete registration for this year, and announcement of courses offered in 1909-1910, appeared in April. In general this bulletin shows adjustment to student needs, and distinct advance along several lines; indicative of the fact that our Faculty are thoroughly awake.

A new external feature which immediately catches the eye is photographs. Several views taken about the University are inserted, and add much to the attractiveness of the catalogue. Beside, they more truly represent Yale Divinity School and her surroundings than the single picture of the not over-prepossessing Divinity Halls.

Turning to the matter, we find the introductory paragraphs somewhat fuller than in the previous year, as more emphasis is laid upon the University privileges open to members of the School, and upon the variety of instruction, both theoretical and practical, which is here offered. Announcement is made of the privilege, open to undergraduates in the Divinity School who hold the degree of B. A., of becoming candidates for the degree of Master of Arts by enrollment in the Graduate School, provided

they obtain recommendation for high scholarship from the Divinity School Faculty.

Of particular interest to graduates, especially those near New Haven, and to Connecticut ministers generally, is the announcement of a "Convocation Week," to be held at a time determined by the Lyman Beecher lectures. "The latest results of Biblical, Historical, and Theological Research will be discussed; special attention will be directed to the practical problems of the ministry, and devotional services will be held." Particulars will be published later.

In the Department of Missions, Professor Beach wishes "to initiate a plan of co-ordinating helpful courses of the Divinity School and the Graduate School in such a way that a theoretical and practical course, superior to anything yet given, may be secured in New Haven" by missionary candidates. Wide latitude of choice will allowed so that the essential courses usually taught in theological seminaries may be secured, and with them technical missionary instruction. "The courses will be decided upon in consultation with Professor Beach after he has ascertained the candidate's previous educational history, and the special field and work to which he looks forward." The course of study may not necessarily lead to the degree of B. D.; in some cases that of M. A. may prove to be more desirable. Professor Beach gives the full details of his scheme, and enumerates the peculiar advantages for it of Yale and New Haven, in a little pamphlet entitled "Yale University and the Student Volunteer's Preparation for the 'Greatest Work in the World.'" This may be secured on application to the Dean of the Divinity School. May these opportunities draw a goodly number of Student Volunteers to the School next year.

A number of detailed changes remain to be noted. Prof. Beach offers two new courses, in "The Missionary's Use of the Bible," and "Missionary Makers of Nations." "The Present Status of Asiatic Missions," is made compulsory for Seniors. Prof. Porter offers "Palestinian Judaism in the Time of Christ" and "The Theology of the Johannine Literature" in place of some former electives Prof. Macintosh, beside the required work for Juniors and Middlers, will give a course in "Theological Method." Dr. E. Hershey Sneath, formerly Professor of Philosophy in Yale College, is associated as an instructor in the Divinity School, and offers: "The History of Ethics," "Foundations of Moral and Religious Education," "The Philosophy of the English Poets of the 19th Century." For the Juniors in Course C, (the "Practical" course), instead of the present class-work in Sociology, two hours a week of "Anthropology" with Prof. Keller of the College will be required. And "Constitutional Law" is no longer required in this course. The importance of, and the facilities here for, the study of modern foreign languages are emphasized by the printing in full of the College and Graduate courses open in: German, Scandinavian, French, Spanish, Portuguese, Italian, Japanese, and Chinese. Prof. Kent is to be absent next year, but his valuable courses, in the Graduate School, will be covered by the work under Mr. W. H. Sallmon, Dr. Sneath, and Prof. G. A. Coe. Prof. Josiah Royce of Harvard

comes again next year to give lectures on "Ethics" and conduct a "Metaphysical Seminary."

The course in "Pastoral Functions" promises to be as complete and valuable next year, as this. We print the partial list of lecturers and their subjects which is given in the Catalogue.

1. "The Minister and Pastoral Duties," by Rev. Rockwell H. Potter, D.D., of Hartford, Conn.

2. "The Minister and the Wage-Earner," by Rev. Charles Stelzle, of New York City, Superintendent of the Department of Church and Labor of the Board of Home Missions of the Presbyterian Church.

3. "The Healing Ministry," by Rev. Elwood Worcester, D.D., of Boston, Mass.

4. "The Minister and Modern Cults," by Rev. Lyman Abbott, D.D., LL.D., of New York City.

5. "The Minister and Boys' Clubs," by Rev. Edward M. Noyes, of Newton Centre, Mass.

6. "The Minister and the Sunday School," by Rev. William W. Leete, D.D., New Haven, Conn.

7. "The Minister and Foreign-Speaking Peoples," by Rev. Frederick E. Emrich, D.D., of Boston, Mass., Secretary of the Massachusetts Home Missionary Society.

8. "The Minister as the Interpreter and Guide of Social Movements," by Rev. Charles S. Macfarland, Ph.D., of South Norwalk, Conn.

9. "The Minister and Civic Reform," by Rev. Charles H. Parkhurst, D.D., LL.D., of New York City.

10. "The Minister and the Rural City," by Rev. Charles H. Hamlin, of Easthampton, Mass.

11. "The Leadership of the Country Clergyman," by President Kenyon L. Butterfield, Massachusetts Agricultural College, Amherst, Mass.

12. "The Institutional Church," by Rev. Henry H. Kelsey, of Hartford, Conn.

13. "Services for the People," and "The Trades Unions and the Church," by Rev. Paul M. Strayer, of Rochester, N. Y.

14. "The Minister as a Student," by Rev. Charles A. Dinsmore, D.D., of Waterbury, Conn.

15. "The Minister in His Personal Life," by Rev. Nehemiah Boynton, D.D., of Brooklyn, N. Y.

16. "The Minister's Relation to Ministers of other Ecclesiastical Connection," by Rev. Newman Smyth, D.D., of New Haven, Conn.

17. "The Essentials of a Ministry to Men," by Rev. S. Parkes Cadman, D.D., of Brooklyn, N. Y.

FINANCIAL STATEMENT OF YALE DIVINITY QUARTERLY.

APRIL 22, 1907—APRIL 22, 1909.

RECEIPTS.

Cash on hand	$ 43.65
Subscriptions	322.75
Advertisements	359.00
Extra Copies	15.00
	$740.40

DISBURSEMENTS.

C. G. Whaples & Co., Printing	$694.12
Stoddard-Brown Co., Engraving	7.45
J. E. Demander, Binding	.90
Back Numbers of Quarterly	.90
P. O. Box Rent to June 1, 1909	7.00
Deposit, New Haven P. O., 2d Class Mail	5.00
Incidentals—Postage, etc.	24.05
	$739.42
Cash on hand	.98
	$740.40

Cash on hand, $ .98.

Assets in advertisements, $57.50.

The results of the spring statements have been handed over to the new manager.

T. B. POWELL.

COMMUNION.

The pictured light falls soft and dim
Upon the kneeling reverent crowd;
And lingering over heads low bowed
The murmurs of the choir hymn
Have died amid a breathed Amen,
Repeated low again.

The chastened voices of the priests,
Tender with awe and holy love,
Rise rythmically and speak above
The whispering organ's low behests,—
"Preserve thy body and thy soul."
One gives the sacred dole.

And hearts are full of joy and pain
And passion of dim wistful cries.
Amid our soul's deep mysteries
We grope and reach and strive to gain
Some union of our questing hearts
With these dear symboled parts.

Oh Christ, we know not how Thy blood
Could win a struggling world's release!
The words we murmur that give peace
Are far-off, vaguely understood.
Only we love Thee, yea, and still
Would do Thy gracious will.

Only we know this portioned cup,
Remembrance of Thy pitying heart,
Hath power to take us from the mart
Of sordid loves and lift us up,
And give new strength to meet the day—
That it brings tears alway!

MARQUAND CHAPEL NOTES.

Dr. F. N. Peloubet, the veteran commentator, 1,400,000 of whose Sunday School Lesson Helps have been sold since 1875, addressed the students at the chapel exercises on Tuesday, March 23. He spoke of having spent twenty-five years of his ministry as an active pastor, and twenty-five as a listener as well as occasional preacher. During this latter period, he said, he learned many valuable things about his profession, simply by observing the effect which other ministers made upon himself. He came to believe that there is no profession so good for the man that is in it as the ministry. Doctors, lawyers and others are like the Nile, which runs through the desert for two thousand miles without a tributary. They pursue their single aim, having no opportunity to draw from the rich lands through which they pass. The minister is like the Amazon, which drains a whole continent, taking in streams from all directions throughout its whole course. To be of use, the minister is obliged to draw from all literature, from all business, from all science. In the conduct of his profession he is compelled to do that which is the very best thing for his own development. Not that he should fail to attend to his one business which is to make Christian men; he cannot fail in this if he makes *everything* bend to his purpose of reaching the people.

But for every hundred ways of getting knowledge there are only ten, say, for presenting it. It is necessary to know *what* to do; but it is

equally important to know *how* to do it. It should be the great study of the minister to learn how to present ideas effectively. Poor reading is an example of how great ideas may be spoiled in the telling. Many readers actually do the Bible an injustice in reading it aloud. First get the message of the passage and then read it as though you meant what you said, endeavoring to make the word of God as effective as possible.

On Tuesday, April 20, the Hon. John Mitchell, Vice-President of the American Federation of Labor, gave an address before the Divinity School in Marquand Chapel. His subject was, "Some Phases of the Industrial Problem," and he limited himself to a discussion of some of the things which Organized Labor is doing to better the conditions of laborers. He emphasized the fact that, in order to understand the complex industrial problems of today, it is necessary to know the historical development of industry from the unorganized labor of agricultural life to the modern age of power machinery, with its minute Division of Labor and resulting phenomena of Distribution.

The basis of Trades Unionism is the working class created by the factory system, and the object to be attained by it is the equitable bargaining of labor and capital, impossible between the individual workman and the employer. When the settlement of the conditions of work is made between employers and employes collectively, there can then result progress in the improvement of the social and moral status of the working class. Trades Unionism implies the equality of employer and employe in the making of contracts. It is fraternal rather than paternal.

The benefits to be derived from Trades Unionism are: 1. A minimum wage admitting of the maintenance of a certain standard of living. 2. An eight-hour day, giving time for personal culture. 3. Legislation limiting the labor of women and children. 4. Legislation to compel safeguards against accidents, and compensation for accidents. 5. Legislation for the improvement of working and housing conditions. 6. Free speech; free press; trial by jury. These ends are to be attained by arbitration, strike, or boycott as the case demands. The strike as a method of bargaining is often misunderstood and its effects exaggerated. Mr. Mitchell gave interesting illustrations of exaggeration from his own experience. He also quoted many facts and figures indicating the actual improvement in conditions accomplished by the efforts of organized labor, calling special attention to what has been done and is being done for women and children laborers. He illustrated the need for greater safety for workers in dangerous occupations, and for proper compensation for injuries, showing that some of the present methods of insurance are adopted because it is cheaper to kill and pay than to protect.

Mr. Mitchell implied that there was no fundamental antagonism between the Church and Trades Unionism since both made for the uplift of mankind, and the founder of the Christian Religion was himself a laborer. He seemed to feel that any solution of the problem of the relationship of the Church to industrial and social life must lie in the direction of the application of the Golden Rule.

Rev. G. J. Powell, Home Missionary of No. Dakotah and Montana, gave a short address at Chapel, Saturday, April 24. He spoke of the Yale Spirit as characterized by independence in thinking and openness of mind and heart to all truth. Such a spirit, he said, had been the making of many a man who had come East as a student; and conversely, the great pioneer country of Montana and the Rocky Mountain Belt offered splendid post-graduate opportunities for men who possessed the true Yale Spirit.

Mr. Powell graphically sketched the new country—its vast extent; its tremendous resources, agricultural, mineral, dynamic; the phenomenal rapidity of its development. The problems of political and material life, he said, were being solved by the strong men that were already there and were coming in in great numbers. The need was increasingly urgent for strong men to grapple with the educational and religious problems.

CONFERENCE ON THE MINISTRY.

The sixth annual conference of college men to consider the claims of the ministry, held at Hartford April 2-4, was a decided success both in numbers attending and in strength of addresses. The hearty cordiality with which the guests were entertained by the students and faculty of the Seminary added to the attractiveness of the occasion. A baseball game between Union and Hartford aroused interest and helped to dispel some erroneous ideas as to theologs. These conferences have greatly promoted the growth of common interest and sympathy among the seminaries. Professors Bacon, Porter, Walker, and Coffin and over twenty students from the other two schools were present.

There had been some question as to the continuance of the plan. A biennial conference, coming to each seminary once in six years or an alternate conference at some college were two suggestions with the idea of securing more college delegates. But a college Y. M. C. A. with its varied interests would hardly put in the effort necessary for a successful conference and the guests would miss the present opportunity of actual acquaintance with a seminary. Each school also, because of geographical situation and personal connections, has to a degree a constituency of its own. So with the encouragement of the large attendance of this year—for which the able preparation of the Hartford men was supplemented by some delegations sent out from the other seminaries—it was decided to continue next year at Union. Over 50 college men were present from points as far apart as Bates and Lafayette. Williams, before unrepresented, sent 14 men.

Bishop Brewster spoke the words of Welcome. Three strong addresses were Rev. H. E. Fosdick's Public Influence of the Ministry, Robert Speer's Call to the Ministry, and Dr. Coffin's Temptations of the

Ministry. Sec'y Cochrane of the Presbyterian Board of Education dealt in telling fashion with the objections raised by the college student and with the present movement toward the ministry. Prof. Bacon portrayed the Inspirations of the Pastorate, richly illustrated from his own experience, and Dr. Potter explained in a memorable figure the Permanent Power of the Preacher. The Ministry and Evangelism and the Spiritual Preparation for the Ministry were treated by Rev. Mr. Brown of the First Methodist Church, New Haven and by Prof. Rhinelander of the Cambridge Episcopal School. Pres. Mackenzie made clear to those unacquainted with a theological curriculum the seriousness of the Intellectual Preparation, insisting admirably upon thoroughness in the established branches, but deprecating the place Sunday School and sociological questions are today assuming. Hon. Edw. M. Shepherd of New York declared the ministry the noblest and most effective of callings, if only the minister keep to his own field, the moulding of character, without presuming to declare on specific questions of political or social reform. Dr. Parkhurst, speaking on The Preacher and Present Day Problems, differed from both in an address scintillating with striking epigrams. A digest of these addresses will be published at Hartford and some of them will appear in leading religious papers and magazines.

R. G. CLAPP.

SEMINARY NOTES.

During the month of March the New Haven C. E. Union held a Missionary Institute in Edwards Hall, (East Divinity). The Missionary Library served as the headquarters. J. H. Poorman '11, was chairman of the Missionary Committee which arranged for this Institute. Four courses were given:—

B. India—Thoburn's "Christian Conquest of India." Leader—R. E. Chandler, '10.

C. China—Smith's "Uplift of China." Leader—D. R. Wickes, '09.

D. "The Moslem World."—Zwemer. Leader—G. W. Campbell, '09.

E. "How to Teach a Mission Study Class," Sailer's Manual. Leader—Prof. Harlan P. Beach, A. M., F. R. G. S.

The total enrollment was 108; average attendance 91. The aims of the committee were:

(1) Two enrollments in each course from each society in the Union.

(2) Twenty-five delegates from the New Haven C. E. Union to the Silver Bay Conference, July 23—Aug. 1.

(3) A Mission Study Class in every C. E. Society in New Haven Union for the fall of 1909.

The Institute was a great success on the whole. The attendance was regular; great interest was exhibited and sustained throughout the course. Special notice should be given to the large class taught by Prof. Beach. This was a teachers' course to prepare leaders for next year.

The Middler Reception took place April 23, in the Trowbridge Library, which had been transformed from a place of dusty tomes into a brilliant reception hall, gay with banners, blue and white festoons and palms. The faculty were there to receive. The guests of honor were Canon and Mrs. Henson, of London. There were about one hundred present. An excellent program, chiefly music, had been prepared by G. M. Sneath, '10. Selections were rendered by the University Quartette, solos by Messrs. W. L. Ferris, '09, H. Hartshorne, '11 and G. M. Sneath, '10. All were heartily encored. T. B. Powell, '09, rendered Mr. Dooley, "On Football," in the dialect in which he is so much at home. Refreshments were served in the Lowell Mason room. Here the committee fairly outdid themselves; the social room was superb with its abundance of flowers and many little cozy corners. The committee in charge of the reception consisted of E. D. Harvey, A. R. Clippinger, C. M. Smail, G. M. Sneath, M. F. Wittler.

The Thursday evening Prayer Meeting on April 29, was a missionary meeting. D. R. Wickes, '09, was the leader. Mr. W. W. Wallace, '96, of the Madura Mission, India, told two very interesting incidents in his own experience which served to illustrate life in India and the nature of missionary work there. Yale Divinity School has reason to be especially interested in the Madura Mission as there are four graduates in that mission, W. W. Wallace, '96, W. M. Zumbro, '93, J. S. Chandler, '73, Dr. F. Van Allen, '88. Mr. Y. Tsur, of Shanghai, China, then spoke for a few minutes about China—its awakening, the causes for it, and the outlook for the future. He said one of the causes was foreign wars: China had had several wars and every time she was "stung." All these wars except one were unjust to China. The other causes were education and the friendly work of Christian missionaries. Mr. Tsur said that the best thing America could do for China, was to continue sending men there who would put before them the principles of Christianity.

Mr. Martin, '09, who is under appointment to the North China Mission of the American Board, spoke very briefly on the missionary call and told how a man with the new conception of the Bible can respond with as great an enthusiasm to the missionary call, as men have in the past. The form of belief has changed greatly in recent years, but the spirit is the same.

The Y. M. C. A., on May 5, elected the following officers for the ensuing year: President, H. H. Lindeman, '10; Vice-President, H. Harts horne, '11; Treasurer, T. P. Ullom, '11.

Mr. E. D. Harvey, '10, has been conducting a large men's Bible class in Guilford, Conn., for fifteen weeks this winter and spring, with very good response from the people.

The Hartford Seminary men have put up a better baseball team than Yale this spring and have made up for their losses of a year ago. We look to another season to settle the vexed question of supremacy. Only two games were necessary to decide the "championship" this year. The first was played in Hartford on Trinity Field, and though Yale secured a good lead at first, they were overtaken, and beaten in the ninth inning, 8-7. The second game, played here on May 4, at West Rock Park, was a poorer exhibition on the part of Yale, while Hartford was steady and consistent. The score was 16-9. The Yale Divinity team were received at Hosmer Hall with Hartford's usual hospitality; and they had great support in both games from their backers, the Faculty ladies and gentlemen. We congratulate Captain Braskamp and his braves on their victory. The Yale Divinity team has played as follows: Captain Powell, p., Steele, 2d, Inghram, s. s. & p., Amunson, 1st, Immich, c. f., Welles, 3rd, Campbell, l. f., Barclay, r. f., Chandler, c., substitutes, Lindeman, Wickes. Manager, Vogt.

At a meeting of the Paterson, N. J., Presbyterian Union, held in March, the good work being done by Mr. Carlo Altarelli, among the Italians of that city was called to attention. Mr. Altarelli was a student here among us last year. He is trying especially to establish a free employment agency to help the Italian immigrants as they arrive. At present they have to pay a large sum for their positions, and are often dismissed by the time they have worked off the fee. Of the 20,000 Italians in Paterson, he reports that only 3,000 are connected with the Roman Catholic Church; of the remainder, most are without a church home, and many are skeptics. Mr. Altarelli is also working for a school to teach these immigrants English.

ALUMNI NOTES.

The Yale Divinity School Alumni Association of Eastern New England held its annual dinner on Monday, March 15, at the City Club of Boston. The president, Rev. Edward M. Noyes, 1882, of Newton Centre, Mass., presided, and Rev. E. C. Wheeler, 1896, of Rockland, Mass., acted as secretary of the meeting. The guests of the occasion were Professor Frank C. Porter, 1886, of the Divinity School Faculty, and Rev. Charles S. Macfarland, 1897, of the Alumni Advisory Committee. Professor Porter read a paper on "Recent Tendencies of Theology in Germany." Dr. Macfarland reported on the present work of the School and its future plans. Following this report, the interests of the School were discussed and general commendation of the present plans was expressed. Rev. E. Victor Bigelow, 1890, of Lowell, Mass., was elected president and Rev. E. E. Bradley, 1891, of Lincoln, Mass., secretary of the association for the coming year.

On March 24, Rev. Harry E. Peabody, 1891, delivered the Annual Alumni Lecture which is printed in this issue. After the lecture the Connecticut Alumni Association adjourned to the Lowell Mason Room, where, with Rev. H. E. Peabody in the chair, the Rev. J. Romeyn Danforth, 1891, delivered an address entitled, "The Next Great Forward Movement in the Church." A discussion followed, forty-three being present. The officers for next year were elected as follows: President, Rev. J. R. Danforth, 1891; Vice President, Rev. Gurdon F. Bailey, 1903; Secretary-Treasurer, Rev. R. G. Clapp, 1903.

1871—Rev. Edward P. Herrick entered the ministry of the Presbyterian Church, February 1st of this year. At that time all the Congregational Home Missionary Churches in Cuba were united with the Havana Presbytery, save that of Cienfuegos, which will unite later.

1876—Rev. J. W. Horner has recently become pastor of the Auburn Park Church, Chicago, Ill.

1877—A book entitled the "Easter Hope," reviewed in the present issue, has appeared from Rev. A. W. Archibald.

1882—Rev. David E. Todd begins the pastorate at Forrest, Ill., about June 1st.

1889—Rev. John D. Reid resigned from All Soul's Church at Greenfield, Mass., after a pastorate of eleven years, to accept the pastorate of Unity Church of St. Paul, Minn.

1895—Rev. Evore Evans has accepted a call to Williamsport, Pa.

1895—Professor W. F. Bade of Pacific Theological Seminary, published the first of a series of articles on "The Growth of Ethical Ideals in Old Testament Times," in the *Biblical World* for March. He plans to spend the coming year in Europe and Northern Syria, investigating some matters pertaining to Semitic origins.

1896—A work by Rev. J. Evans Thomas of Wales, has been placed in the Divinity School library. It is entitled "The Old Testament in the Light of the Religions of Babylonia and Assyria."

1897—The work entitled "A History of the Brick Presbyterian Church of New York City," by Rev. Shepard Knapp, has been placed in the Divinity School library.

1898—Rev. Aaron Breck is pastor at Wabasha, Minn.

1899—Rev. H. A. Jump has been called to succeed Rev. Ozora A. Davis in the South Church at New Britain, Conn.

1894—Rev. G. M. Ekins has accepted a call to Housatonic, Mass.

1904—Rev. Thos. F. May is pastor at Ritzville, Wash.

1905—Rev. M. T. Kalaidjian has accepted the charge at Nyack, N.Y., after eight months supply.

1906—Rev. Marion LeRoy Burton, pastor of the Church of the Pilgrims, Brooklyn, N. Y., formerly assistant professor of systematic theology in the Yale Divinity School, has accepted the appointment as president of Smith College, Northampton, Mass. Dr. Burton will spend the coming year abroad in special study in preparation for his new work and will take up the duties of the office in September, 1910.

1906—Rev. Oscar E. Maurer, recently called to the pastorate of Center Church, New Haven, Conn., was one of the speakers at the annual banquet of the New Haven Business Men's Association held in Harmonie Hall on March 26.

COMPLETE MASTERY OF THE VOICE VITALLY IMPORTANT

EVERY Divinity Student should attend to the development of his speaking voice on lines that are strictly fundamental and individual. A voice well developed enables its possessor to withstand the stress of its constant use without having to suffer from the inconvenience, to put it mildly, of a tired-out-throat. A term of twenty well-directed individual lessons in tone placement will bring about decided improvement in strength and durability of the vocal organs and also give a working knowledge of the essential elements of their correct use. A preacher is totally helpless whose voice is incapacitated for work. Notwithstanding the fact that vocal readiness and vocal durability are of such vital importance, very few Divinity men enter into their ministries with complete mastery of the voice. Hence the failure of so many to fill pulpits effectually.

GEO. CHADWICK STOCK

Vocal Studio, Y. M. C. A. Building, New Haven, Conn.

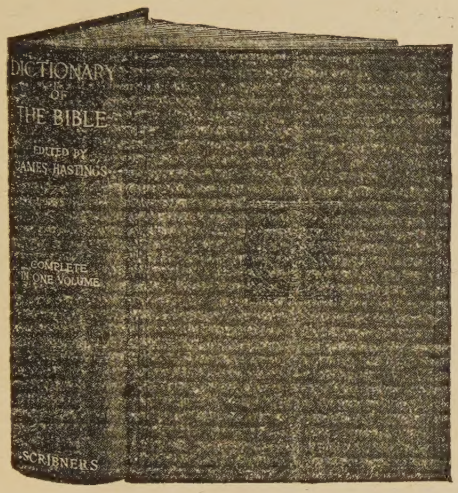
A. E. ROSENBERG,

THE WELL-KNOWN SUIT PRESSER.

Commutation Tickets $1.00. Contracts by term or year.

HASTING'S ONE VOLUME

DICTIONARY OF THE BIBLE



The Latest and Best

OVER 1000 PAGES
BOUND IN CLOTH

PRICE
$5.00 net

"For the great rank and file of pastors, Sunday-school teachers, and general Bible readers the recently issued Hasting's 'Dictionary of the Bible,' complete in one volume, will doubtless be found of the greatest practical value. It is clear, concise, popular, and yet scholarly. The skill of its able and experienced editor, Dr. Hastings, is in evidence at every point. Unimportant subjects are treated briefly, making it possible to devote more space to vital themes. Among its contributors are found one hundred of the leading Biblical scholars in England and America, and each gives the results of his own special knowledge and research. The articles on the different books of the Bible are especially valuable. The point of view is that of progressive, modern Biblical scholarship. Extreme theories are avoided. In general, the conclusions, which are destined to be the basis of present-day preaching and teaching, are fairly and convincingly set forth. The historical, geographical, and archæological data are also classified and presented with rare skill and effectiveness. IT IS THE BEST ONE-VOLUME COMMENTARY ON THE BIBLE EVER ISSUED, for it puts the student and reader at once in possession of the facts necessary for the understanding of the Bible text itself, and lays the foundation for independent study. Fortunately, the price makes it possible for every pastor and Sunday-school teacher to possess this invaluable aid to effective Biblical work." CHARLES F. KENT,
Professor of Biblical History and Literature, Yale University.

CHARLES SCRIBNER'S SONS

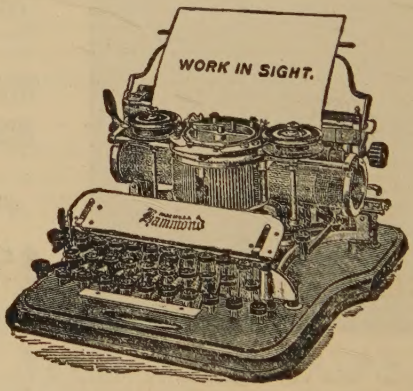
153-157 Fifth Avenue - - - New York

The

Visible Hammond Typewriter

The Clergymen's Machine

ALL LANGUAGES AND TYPES ON ONE MACHINE



Write for catalogue and our special proposition to clergymen

Edward A. Hart

Connecticut Dealer 17 Center St., New Haven, Conn.

The Hammond Typewriter
The Universal Adder
Bundy Time Recorder
The Writerpress